

# The SWORD of the LORD

Edited by JOHN R. RICE.

"And they cried, The Sword of the Lord, and of Gideon." Judges 7:20

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## Whose Side Are You On?

By EVANGELIST BILL RICE  
Wheaton, Illinois

A message young people will enjoy! Vital truth humorously illustrated.

Now at that feast the governor was wont to release unto the people a prisoner, whom they would.

And they had then a notable prisoner, called Barabbas.

Therefore when they were gathered together, Pilate said unto them, Whom will ye that I release unto you? Barabbas, or Jesus which is called Christ?

For he knew that for envy they had delivered him.

When he was set down on the judgment seat, his wife sent unto him, saying, Have thou nothing to do with that just man: for I have suffered many things this day in a dream because of him.

But the chief priests and elders persuaded the multitude that they should ask Barabbas, and destroy Jesus.

The governor answered and said unto them, Whether of the twain will ye that I re-

lease unto you? They said, Barabbas.

Pilate saith unto them, What shall I do then with Jesus which is called Christ? They all say unto him, Let him be crucified.

And the governor said, Why, what evil hath he done? But they cried out the more, (Continued on Page 6)



Rev. Bill Rice

## THE EDITOR'S NOTES

IT IS SATURDAY AFTER-NOON. Tonight at 7:30 I will make transcriptions for weekly radio broadcasts on WAIT, Chicago. Those near enough, please tune in 820 on your dial, 6:00 p. m. each Sunday, daylight saving time. Pray for this broadcast.

THEN JUST PAST MIDNIGHT I catch the Michigan Central train for Detroit where tomorrow morning I begin revival services with the Highland Park Baptist Church, 25 Ford Avenue (September 5-12). Our old friend, Dr. Wm. Coltman, is pastor. May God save souls and revive saints!

THE SUBSCRIPTION CAMPAIGN is drawing to a close when this is written, will be over when you get this copy of THE SWORD OF THE LORD. The mail readers and those who make subscription stencils in the Sword office are overwhelmed with work. We believe that God will give considerable more than the fifteen thousand subscriptions for which we prayed. The campaign is over, but still we need help to send THE SWORD OF THE LORD to more than one thousand Bible-believing foreign missionaries who will delight in its pages; (Continued on Page 7)

## PRESUMPTUOUS SINS

By Dr. W. B. Riley

Late president of Northwestern Schools, Pastor First Baptist Church, Minneapolis

"Keep back thy servant also from presumptuous sins; let them not have dominion over me: then shall I be upright, and I shall be innocent from the great transgression."—Psa. 19:13.

There is no bigger word in the human language than this that we spell with three letters, save one. The biggest word is God. But the blackest word, and the word that stands second in the experience of men is SIN. It is Satan's first word; the one that he loves most and best. Upon it he plays as the musician does upon the scale of seven notes. One he tempts to this sin and another to that, one to a small, one to a secret sin, one to a presumptuous sin, and another to an unpardonable sin. No one escapes his appeal to some sort of a sin. It is a little sin that undermines man's character, the secret sin that seduces him to deeper depths, the presumptuous sin that plunges him headlong into evil and the unpardonable sin that utterly destroys his soul; but the end of all sin is the same, "for sin when it is finished bringeth forth death."

We wish to consider one of these "Presumptuous Sins." David prayed wisely, "Keep back thy servant from presumptuous sins; let them not have dominion over me: then shall I be upright, and I shall be innocent from the great transgression."

There are three questions that I want to raise concerning "Presumptuous Sins": What are they? Why are they especially dangerous? How shall we escape them?

What Are They? Unquestionably, they are sins against the light, against knowledge.

If we go back to the Old Testament Scriptures, we will find them so defined in the Levitical Law. There were certain sins committed with open eyes in violation of God's commandment for which no mercy was to be shown, and they called them "Presumptuous Sins." The same word describes them to this day. We say a man is presumptuous when he dares to do a thing knowing in advance of his action that it is an imposition and wrong.

Some years ago I was with a party in central Indiana squirrel hunting. We were walking along a road where the signs "Posted"

appeared full before us on the farmer's gate. Just after passing it two squirrels crossed our path and the hunters went after them into the posted ground, and shot them out of the trees in the man's barn lot. Later in the day, having unconsciously made a circuit back to almost the same point but coming up to the place in such a way as not to recognize it, some other squirrels were shot in the same lot. In the action of the morning there was a presumptuous violation of law, for we saw the sign "Posted," and dared to pass it in pursuit of game. In the afternoon we did not consciously violate the law, for we knew not that we were on posted ground; so that while the same act, at the same point, was committed, it was ignorant violation while in the morning it was presumption.

Charles Spurgeon, in a sermon on this subject, argues the same idea. He says, "Young man, you were once tempted, and perhaps it was but yesterday, to commit a certain act. The very moment you were tempted conscience said, 'It is wrong, it is abominable' (Continued on Page 4)

## Final Instructions

- I. Christ's One Commission—The Soul-Winning Program.
- II. Christ's One Essential for Soul Winning—Holy Spirit Power.
- III. Christ's Inexorable Price—Prevailing Prayer.

By Evangelist John R. Rice

(Preached at Sword of the Lord Conference on Evangelism, John Brown University, Siloam Springs, Arkansas, June 27, 1948. Mechanically recorded for THE SWORD OF THE LORD.)

During the war, groups of soldiers were sometimes called together and, with certain officers in charge, were given final instructions. Sometimes they were put on a certain train or ship with sealed orders and then were given final instructions. You are to have tonight the final instructions Jesus gave in the Great Commission.

"Then opened he their understanding, that they might understand the scriptures, And said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things. And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high. And he led them out as far as to Bethany, and he lifted up his hands, and blessed them. And it came to pass, while he blessed them, he was parted from them, and carried up into heaven. And they worshipped him, and returned to Jerusalem with great joy."—Luke 24:45-52



Dr. John R. Rice

Then the book of Acts takes up the story of how they waited and tarried until Pentecost came and the mighty power of God was there, and then they began the evangelization of the world.

In this Bible message I have read you, giving the final instructions from Jesus Christ, three things stand out: the program, the power, and the price; the program of Jesus Christ, the power you must have to carry it out, and the price you must pay for the power.

This Great Commission is God's plan through all ages. The church need never look anywhere else for its orders.

This Great Commission "that repentance and remission of sins should be preached in his name

among all nations, beginning at Jerusalem" is mentioned in Matthew, in Mark, is given here in Luke, and is again repeated in the first chapter of Acts. In Matthew 28:18-20 we are told:

"And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world."

Jesus said, "You do what I tell you: go and get people saved in every nation and get them baptized; then teach them to observe whatsoever I have commanded you. And, lo, I am with you always, even unto the end of the world."

The Great Commission as given in Mark 16:15, 16 reads:

"And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned."

"Go ye into all the world, and preach the gospel to every creature." My, that is definite! Thank God, the gospel of Jesus Christ (Continued on Page 2)



Dr. and Mrs. W. B. Riley in informal pose

## Final Instructions

(Continued from Page 1)

is definite all the time. None of this indefinite thinking; none of this misunderstanding when Jesus Christ speaks! He said to take the gospel to every creature. Every Christian has this commission: take the gospel to every creature in the whole world.

The Great Commission is given in Acts 1:8:

"But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth."

### I. Christ's One Commission—The Soul-Winning Program.

Four times Jesus has given this Great Commission. Let me make this clear: this is God's plan for every Christian. God never intended any church to have any business except that which is expressly stated in this Great Commission. God never called any preachers to have part in any business that is not covered in this Great Commission. God never called a Sunday School teacher, nor anybody in youth work, nor in child evangelism, nor vacation Bible school, nor any other type of Christian work that is not encompassed in this Great Commission. It is God's plan for the church, for the preachers, for the work that He has established in this world. And not only so, but you as an individual have the same command of Jesus Christ. You cannot evade it.

Notice that God said to get the gospel to every creature. They were only twelve apostles; how could they reach the whole world—the two billion population of the world? They could not; Jesus did not mean for them to. Jesus said, "Lo, I am with you to the consummation of the age, the end of the age." How could Jesus Christ be with them to the end of the age when it has been two thousand years since that time, and these last nineteen hundred

years they have all been dead? He must have meant somebody besides the twelve apostles.

#### 1. All Converts Are to Be Taught to Win Souls

Look at the Commission in Matthew. He said, "Go ye therefore, and teach [make disciples of] all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." "Get people saved, then get them baptized . . ." That means get them sold out, get them branded, get them tied in, get them on the altar. Then what? ". . . Teaching them to observe all things whatsoever I have commanded you." Simon Peter got somebody saved, and Jesus said, "Teach him to do exactly what I told you to do." That fellow went out and got somebody else and Jesus said, "Now, Peter, be sure to train him. New converts are to be told to do exactly what I told you to do."

And so it has been down through the years. You are told to carry out exactly the same things, exactly the same order as Jesus Christ gave Peter, James, John, Bartholomew, Matthew, and James the less—exactly the same plan. Brother, every preacher who was ever called to preach is called exactly as Peter was called and has the same written instructions. You cannot get out of them if you are true to Jesus Christ. You are to get the gospel to every creature. That is the plan.

#### 2. All Other Christian Work Must Fruit in Soul Winning

Here is the program: get people saved, get people baptized, and then get them to winning others. That is a very simple proposition.

One young preacher who had spent some time in a Christian college and who had had two years in a seminary told me, "I feel I want to be a teaching pastor. I do not want to have too large a church because I would have too many people to visit. I would like a church just big enough to pay me well. I want to be a teaching pastor and spend most of my time in the study. I enjoy my books. I do not feel called to evangelism."

I told him what I tell you: "There is nothing wrong with you that a good old-fashioned revival would not fix. If you would get out of your backsliding and get right with God, that would fix your conception of the ministry." Anybody who feels he is not called to do soul-winning work is certainly a backslider, a rebel, a disobedient Christian who is not in the will of God. Some people have to do office work to do it. Some have to do pastoral work. Some people have to do public preaching evangelism. Some have to have oversight of others. But everybody Jesus Christ ever called is called the same way. You are to go and get people saved, keep people out of Hell. "Hurry up," He said, "the fire is hot. Life is so short and eternity is so long—get people saved! That is what Jesus Christ says to everybody who is ever saved. Go get people saved!"

Maybe I will have a chance to preach here—if God lays it on my heart—a message on "The Seven-fold Sin of Not Winning Souls." A seven-fold sin; I said—S-I-N. I mean sin as bad as murder, sin as bad as adultery, sin as bad as lying and stealing. I mean you church members who do not do what Jesus said to do about soul winning are rebels, disobedient backsliders. You are out of the will of God. You have not tried to do what He said if you are not a soul winner.

Here it is—a very simple program: go get everybody in the world to hear the gospel. Go and preach the gospel to every creature. Go and make disciples of all nations. "Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth." That is the program of Jesus Christ. Everybody here who is going to try to please Jesus Christ is going

to have to learn that soul winning is first.

Every pastor ought to get on his heart the parable Jesus gave in Luke 15 about the lost sheep:

"What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it?"

Is anybody here a shepherd? If so, this is the way a shepherd does. You say, "Oh, but I have a whole fold full of sheep." Let them alone; let them go! You go after the lost people. Preachers—God bless the preachers; I was a pastor for years. I was a pastor at Shamrock, Texas. The church more than doubled in the two years I was pastor there, and the work prospered. I was pastor in Dallas, Texas, and God wonderfully blessed. We baptized as many as 360 new converts a year, and God blessed with thousands of souls saved. We built buildings. But I'll tell you now, every pastor had better make up your mind. If you are going to be a sissified pastor, running around tying up everybody's sore toe and kissing everybody's hurts and trying to mend everybody's mistakes and spending all your time visiting around, eating dinner with the brethren, kissing the babies and talking with the womenfolk, — if you are going to spend your time like that, you have missed the idea God had in His holy calling. "What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine—even if they are out in the wilderness—and go after that which is lost."

I talked the other day to a woman who was a member of the church of which I was long pastor. She said, "We have a good pastor now, but there is one difficulty."

"What is the matter?" I asked.

"Well, he is always out holding meetings. I think a pastor ought to stay at home and take care of his people. It will be just as it was when you were pastor there—he will be up and gone one of these days."

I said, "When he does, jump up and praise the Lord because God called a man and the man answered." People try to tie a pastor down. They would say to me, "Oh, we want you to come and eat dinner with us. We want you to come and talk to us."

I said, "Well, if you get drunk or in jail, or if somebody in your family dies, I will come to see you. Otherwise, I do not suppose I will have time. I have another calling."

They would say, "We want a pastor who will take time to be with us and chat."

I said, "The woods are full of that kind of preachers. Why don't you get you that kind? I have something more important to do." The plan plan of Jesus Christ is that every preacher, every church, every Christian ought to feel, "O God, people are going to Hell!" Jesus said, "Hurry and get the word to them! Get it to everybody. Get it to every creature. Go get the gospel out!"

There are not any duties except as involved in that. This is the Great Commission, this is the final instruction, this is the sum total of the plan of God for Christian people in this age. "Oh," somebody says, "I don't believe in evangelism." Well, you are either a fool or you are a heathen unconverted. "Somebody says, 'I do not believe in personal work. I do not believe in embarrassing people.' You are either a fool who never did have an honest, simple thought about the matter and do not know what you are talking about, or you are an unconverted heathen who does not know anything about God. Jesus Christ and Christianity and soul winning are synonymous matters. Oh, the program is to get people saved."

I want you to consider some remarkable things about it.

#### 3. All Other Interests Must Be Incidental to a Good Christian

Nothing else is here regarded as important. Notice that Jesus did not say, "If you can—as soon as you can get your family provided for; as soon as you have plenty of money for your family

and educate your children and pay your debts; as soon as other things are out of the way you should win souls. No, the burying of the dead, the providing for the living, the laying up of money, the comforts and luxuries are wholly ignored and by-passed in this Great Commission. Preacher brethren, they are so incidental and secondary in comparison with this one matter that God did not even think it worth-while to mention them here. What did Jesus Christ mean when He said, "If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple"? He did not say you could not be saved, but, "You cannot be my disciple." You cannot say that you are following Jesus, doing what He said, until you are willing to give up everything for Jesus.

I have a family. And—believe it or not—an evangelist has feelings just like a human being. I like to be with my family. Friday night I stayed for the marriage of my third daughter and then rushed down here. Believe it or not, I like my wife's cooking. Somebody said to me, "Are you an evangelist because you like to travel around?" I did not have words to express my feelings. I sneered. Liking or not liking—what does that have to do with a Christian! What I like matters not. What matters is that Jesus said to do it. Whether I see my wife again, whether I see my children again, whether they live in a nice home or in a shack, whether they have a nice car or a jalopy or have to walk—what do these things matter? Those things are ignored here in this Great Commission. Jesus Christ said, "Never mind! I feed the birds that do not have storehouses and do not toil and do not lay things away. I take care of them. And I'll take care of you. Keep your mind off that! Lift up your eyes and look on the fields that are white to the harvest. Quit your worrying about these other things!" "Oh," somebody says, "but my family! My family!" The Lord Jesus Christ will look after your family a lot better than you can if you will say, "I'm going to seek first the kingdom of God. I will try to get people to Jesus Christ. I will try to keep people out of Hell."

My father was in Louisville, Kentucky, once—when he was a student in the Southern Seminary. And there was a great fire. The fire was roaring and a woman said, "Oh, my baby! My baby is up there!" They got a ladder. The firemen said, "You can't get in!" My dad tried to climb the ladder and the fire singed his hair. He came down, wet a towel, wrapped it round his face, climbed that ladder again and went in to get that baby. After an interminable time he appeared at the window above. The people roared and some prayed and cried. He got on the ladder but the fire was lapping about it. There was no time to climb carefully down. He put his legs around it and slid to the bottom. His face was blistered. His hair was nearly all burned off and his clothing was afire. But he saved the baby.

What does it matter about other things if the one main thing is done? If keeping people out of Hell was important enough for Jesus Christ to leave Heaven, then God knows it is important enough for us to leave everything else in this world for.

Isn't it rather remarkable that Jesus Christ seemed to indicate that nothing else mattered. He seemed to say, "You do this, whether or no. Whether you are poor or rich, whether people hate you or love you—never mind! Do this one thing!"

We need to come back to the fundamental verities of the Christian religion. The one fundamental ought of moral necessity, of divine imperatives for a Christian is to get the gospel to every creature. No Christian can be a good Christian who does not feel: "It is this when I live; it is this until death. The main thing in all the world is to keep people out of Hell!"

A man said to Commander

Booth: "I'm a graduate of Oxford, as you are. I was in your class, made as high grades as you did. Why is it that God has moved and blessed you as He did not bless me. What is the difference?"

Commander Booth replied, "I do not know unless it was because years ago I got the poor of London on my heart so I could not do anything else but seek them."

There is only one thing that matters; and if you learn that, you have learned to be a good soul winner. O God, help me to win souls! It does not matter about anything else. Soul winning cannot well be a side line! It does not make a good side line! This is the main road—or nothing.

Some years ago a good Southern Baptist man, a great leader, Dr. E. Y. Mullins, said, "The gospel train runs on two rails: one rail is evangelism, the other rail is education." He was mistaken. The gospel train itself is evangelism! Don't you ever think that in the plan of God there is anything else in the world that compares with soul winning. There is not! This is the one great thing Jesus Christ said to do, and you are not serving Jesus Christ if you do not do it.

Some of us do it one way, some another. Hours and weeks and months and years of my life I have toiled. These hairs that are gray and the ills of my body are largely attributable to the fact that when other people slept I worked; when other people took vacations I toiled, worked, planned, wrote, schemed, made notes. Whether it is drudgery at a typewriter, whether it is handing out tracts, whether it is going from house to house knocking on doors and getting people out for revival—unless you are working at soul winning, you are out of the will of God. The program of Jesus Christ for Christians is winning souls. I did not say part of the program. I did not say the main program. I did not say that it is the most important program. I say THE PROGRAM of Jesus Christ is soul winning, getting out the gospel. And unless it ends up in soul winning it is not the work of Jesus Christ. Oh, then, let's do this main thing! This is the program of Jesus Christ.

#### 4. Jesus Ignored, Scorned the Difficulties

Another remarkable thing about this program is that it ignores all the difficulties. Jesus did not say that the doors will soon be shut, that it will not be long until the government will not protect you and somebody may heave a rock at you, so go to the countries that are open mission fields. He said nothing like that. And the disciples did not seem to even think of it. People these days are saying, "Oh, the communists will be in China and the door will be closed." I am so tired of hearing it! Maybe the door will be closed, but they will still have windows! Maybe the door will be closed—the front door. If it is, climb over the back fence and get in at the back door. What you really mean when you mention a closed door for mission fields is this: if the United States Government cannot guarantee that nobody will throw a rock at me, cannot guarantee that nobody will hurt me, the door (Continued on Page 3)



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EVANGELIST JOHN R. RICE  
D.D., LITT.D.  
EDITOR AND PUBLISHER

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is closed."

If Paul had felt that way he could have said that every door in the Roman Empire was shut. But he went on anyway. At Philippi it was a jail. At Perga and Lystra they stoned him and left him for dead. At Damascus he just barely got out alive. They whisked him out of the window and down over the wall in a basket. The king had soldiers after him. In Rome he landed in jail and stayed there two years. Why, the doors were all closed! But what matters that to a Christian?

Jesus Christ seems to have snapped his finger at all the difficulties in the world. "Go ahead. Get the gospel to every creature—EVERY CREATURE!" He said. He does not even consider the difficulties. They are not intimidated. They are not even referred to. Jesus Christ said, "I'll be with you. Behold, I send the promise of My Father upon you. Go ahead and do it!" All this business of "a hard community," "a difficult and peculiar situation!" That is an alibi for people who do not believe the Bible and do not mean business about what Jesus Christ said to do. Jesus ignored all the difficulties. He said to go ahead and get out the gospel—not only to every nation (closed nations and open nations), but to every individual.

We hear people say, "The world is so wicked these days!" Jesus said in effect, "Cheer up! I have overcome the world!" (See John 16:33).

Somebody says, "Sin! Sin! Sin!" Jesus says, "Where sin abounded, grace did much more abound" (Rom. 5:20). He said, "Go ahead. Hit the ball! Get the gospel out to every creature!"

I challenge you preachers to study this anew with the fact in mind that Jesus Christ ignored all the difficulties. He brushed them aside. For a Christian there are no difficulties that matter. Jesus said, "Go and do it!"

Listen friends, don't you think Christianity has been tapered down to a poor little shallow, easy business? We seem to think that we are to win souls if nobody laughs at us, win souls if they pay us, win souls provided we do not have to stay away from our families, win souls but leave out the tough ones: the infidels, the Catholics, the Jews, the drunkards, and any who do not like us. That is not of Jesus Christ. That is contrary to the motive, contrary to the tenor of all this passage. Jesus Christ just says to go and preach the gospel that repentance and remission of sins should be preached in all nations, beginning at Jerusalem. And you are the witnesses to do it. Go and do it! We ought to come back to that.

Some people say, "Oh, I would surely like to win souls, but some are infidels." So what! Jesus Christ loves infidels. He has saved thousands! Somebody says, "Some of them are drunkards." Go head and get the drunkards, then. Go ahead! "Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind," a man said to his servant at suppers time.

As I look back on my ministry in Dallas, Texas, there is one thing for which I thank God. Out of the seventeen hundred members of the church and nearly seven thousand public professions of faith—people won in the services and in personal work, in the parks, in the hospitals, etc.—there must have been a hundred drunkards who were saved and whom I baptized. Thank God, I saw "bums" made respectable. People who were down and out were made into good, hard-working people with trusted jobs and nice families. They got good clothes, moved to nice communities. I have seen what Jesus Christ can do for harlots, infidels, drunkards, dope-heads. I have seen what Jesus can do for men behind the bars, have seen Him

make them decent, honorable, law-abiding citizens.

Jesus Christ has ignored the difficulties, I say. "This gospel is good for everybody, and it will work in any kind of situation. Go ahead and get the gospel to every creature," He says. Isn't it wonderful how Jesus just ignored the difficulties? He seems to have brushed them aside. He said, "Behold, I send the promise of my Father upon you. I am promising you the power." In Matthew he said, "Lo, I am with you always," as if to say, "What does it matter? I am with you! Go ahead!"

"But, Brother Rice, we are in the end of the age," you say. This Great Commission does not leave any room for changes in situations. The world is in sin. It never was any different. The other day I preached at Bob Jones University and I said, "When I get time I am going to preach a sermon on 'The Atomic Age—Phooey!'" This age is not different from all the other ages. It has the same kind of sinners in it, and it can be conquered by the same kind of gospel. Jesus just ignored that "end of age" stuff.

We say, "People are so far from God!" Well, they always were. "Well," you say, "the Devil works so hard." He never was lazy!

People say, "Sinners are so mean." Yes, I know; they are "dead in trespasses and sin."

"It is so hard to have a revival," people say. It is not only hard; it is impossible unless you have a miracle. But it always took a miracle. You can have God's power. Jesus said, "Just go and do what I tell you!"

During World War II Mr. Churchill said to engineers in England, "Prepare me a harbor on the coast of France. Prepare me a floating breakwater so that we can make a harbor where there is not any."

They said, "It is impossible; it would be beaten to pieces."

"Impossible nothing! Go and do it!" he said.

They insisted, "There is not any way to do it."

"Go and find a way to do it; we've got to have it!" And they made it and landed tens of thousands of allied soldiers in the invasion of Europe, because they found a way to do what was impossible. Listen to me! There are not any impossible things with God.

Do you have any rivers you think are uncrossable?

Do you have any mountains you can't tunnel through?

God specializes in things thought impossible

And He can do what no other power can do.

Jesus Christ said, "I've promised to be with you; go ahead and

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do it!" He ignored the difficulties.

### II. Christ's One Essential for Soul-Winning—Holy Spirit Power.

We come now to the second part of this message. You are to be a soul winner. If you are not a soul winner, you are not a good Christian. You are a backslider, disobedient, and you are not fulfilling the Great Commission. Your life is on the wrong track. You have left God's blueprint. You are not in God's plan. You are out of the will of God. If you are not a soul winner, you are a rebel.

Now, how to do it? First, the power. We have talked about the program. Every Christian must have the power of God if he is going to do what God wants him to do. D. L. Moody once said, "How foolish it is to try to do the work of God without the power of God." It is a foolish thing to try to do God's business with human power.

When I was a boy we were loading some great steel pipes upon a freight car. We wanted the freight car moved down to another pile. It had many, many tons of steel pipe on it, and I got up and pushed on it, trying to push it down the track. I did not push it! Railroad freight cars need a different kind of power than my power.

And keeping souls out of Hell—making drunkards sober, making harlots pure, making infidels into believers, making wicked people good—is a thing only Je-

sus Christ can do by supernatural power. If you do not have the mighty, supernatural power of the Holy Spirit, you cannot do it. So Jesus said, "Wait! Tarry in Jerusalem. I send the promise of My Father upon you. You can have His power. I told you I would baptize you with the Holy Ghost. But tarry ye in the city of Jerusalem until ye be endued with power from on high. Tarry for the power!"

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I have always imagined old Simon Peter said, "Lord, let me at it! Oh, I was so disconsolate when I denied You. It was the three blackest days this world ever saw when You were in the grave. But after You rose from the dead, came out to the Sea of Galilee, saw me, forgave me and told me to get busy for You—that was

wonderful! Oh, let me start a revival! I was ready to preach but I never understood the Scriptures until You spent forty days after the resurrection teaching the people. We had three and a half years' training under You but we never understood things like we do now. Lord, I'm ready to preach! I'm so full I'm about to die!"

I told you that I was in Bob Jones University the other day. They have eight hundred preacher boys. We were having a great conference on soul winning. Dr. Bob had given some private instructions to these boys. He talked to them in a way, I think, that he would not have talked to them in a great general crowd. But one young fellow got up to testify and said, "Dr. Bob said he hoped we would all get our shirt-

(Continued on Page 4)

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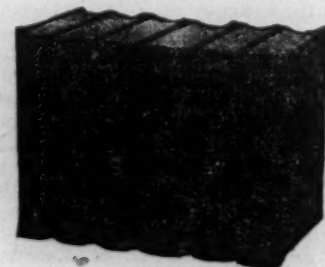
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## Presumptuous Sins

(Continued from Page 1)

In the sight of the Lord. Your fellow apprentice committed the same sin without the warning of conscience. In him it was the guilt, guilt that needs to be washed away with the Saviour's blood, but it was not such guilt in him as it was in you because your conscience checked you, your conscience told you of the danger, warned you of the punishment, and yet you dare go against God knowing that it was against God, and therefore you sinned presumptuously. I beg of you to be slow in the commission of such sins, for do you not remember what Paul said to the Hebrews, "If we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins. But a certain looking for of judgment and fiery indignation which shall devour the adversaries."

*Presumptuous sins, also are sins deliberately planned.*

You remember that under the ancient Levitical system there were cities of refuge for certain offenders against God's law. The man who had wronged his neighbor, or in hot blood had committed murder might escape to these cities and be saved. Once within their gates no avenger could touch him; or he might go to the altar and throw himself upon that and his enemy dare not slay him on the altar of God; but in Exodus, the twenty-first chapter, we read, "But if a man come presumptuously upon his neighbour,

to slay him with guile, thou shalt take him from mine altar, that he may die."

It ought to make a vast difference whether a man's evil doings are deliberately planned or not. The poor fellow with a hot temper who strikes his neighbour down in one moment and sorrows over the act all his remaining days is a subject of our pity.

In an adjoining state a young man killed a game warden a few years ago, because the game warden shot down his dogs that were in pursuit of protected game. In the fever of excitement, he lifted his gun to his shoulder, it flashed and the game warden fell dead. Since that time he has been paying the price in the state penitentiary; but I know not a few people who are personally acquainted with him, who say that there was no more noblehearted, generous fellow in all the vicinity, and instead of condemning him as a murderer, they commiserate him as a man who had the misfortune of a hot temper coupled with a tender heart; and so long as the cell holds him as a subject these people will not be satisfied. They feel that he ought to be free.

No such sentiment as that is possible toward the midnight assassin who plans for days to put a fellow-man to death and make way with his pocketbook. All society hates such a man and stands ready to hunt him into the penitentiary or even unto the gallows. Both men have been

guilty of the fearful sin of slaying a fellow, but the one did it impetuously and we pity him; the other presumptuously and we condemn him, and call for the gallows. God is not subject to like passions with us. He shows more commiseration to one than we do, and perhaps more of proper condemnation to the other than we do, and yet God does distinguish between the impetuous, unintentional offender, and the cool, calculating, planning, presumptuous sinner.

*Sins committed under the sentiment, God is good, are also presumptuous.*

The practical outworking of Unitarianism and Universalism is presumptuous sin. The moment we allow that God will not surely punish sin, men take advantage of the admission and presume to commit it at pleasure. There is no known sentiment so well calculated to set the soul in the way of destruction as this. The moment the man gets to the point where he walks into iniquity, he is no longer a subject of our pity, but a subject of our condemnation. "Well, this is wrong, but God is good and He'll forgive me," that man is in the toils of Satan, the control of every devilish spirit.

When I hear such people talk, it reminds me of what A. C. Dixon said touching the conduct of a certain girl in Baltimore, Maryland. Her mother used the garret for her sweetmeats—jams and jellies—and among them there was one jar for which this bit of femininity had a peculiar liking. At last the mother discovered that the little daughter was dipping her fingers into the jam daily and disposing of it in considerable quantities. She thought to correct her by saying, "This is wrong, and God will be angry if you do it again." The next day she discovered the little miss in the same jar, her fat hands covered with the stains and her face bearing unspeakable evidence of her sin. Her mother said, "Did not I tell you that it was wrong and God would be angry?" To which she replied, "Yes, I know, Mamma; He would not like it; but I am asking Him to forgive me all the time."

There are better grown people whose conduct is upon the same basis. They presume on the kindness of God, the very thing against which the Word is most explicit and which is most offensive to the Father. What father among you overhearing your boys say, "Well, we ought not to do this and Papa said we should not, but then he is good and he'll let us off easy," would not immediately proceed to abolish that theory; and the heavenly Father will not certainly tolerate sentiments that seem so evil to mortal man. It is distinctly declared in His Word that "the righteousness of the upright shall deliver them; but transgressors shall be taken in their own naughtiness." "When a wicked man dieth his expectation shall perish, and the hope of the unjust man perisheth," and again, "The desire of the righteous is the only good, but the expectation of the wicked is wrath."

**Why Are Such Sins Especially Dangerous?**

*In the first place, because they despise the light.*

One of the chiefest sins that men ever commit exists in doing that very thing. That is why Paul said, "It is impossible for those who were once enlightened and have tasted of the heavenly gift and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance."

Charles Spurgeon thought that the greatest sinners were those who sinned against the influences of holy instruction and Christian example, which is only another way of saying what we have just asserted. Children of godly parents, says he, who have been brought up and instructed in the fear of God from their youth are among the chief of sinners, if they turn aside from the way of life. When they transgress there is a heavy weight about their act which is not to be found in the common sin of the children of the slums, or the Arabs of the gutter, the offspring of the degraded who know no better—

poor souls—and hence their transgressions are sins of ignorance.

I remember how this came home to my heart when I was convinced of my sin. I had not engaged in any of the grosser vices, but then I had not been tempted to them, but had been carefully guarded from vicious influences; but I remembered that I had been disobedient to my parents, proud in spirit, forgetful of God's commands. I knew better—knew better from the very first. This put me, in my own estimation among the chief of sinners. It had cost me much to do evil, for I had sinned against the clearest light. And I beg some of you, children of Christian parents, taught in the Scriptures from your infancy, prayed over by importunate mothers and affectionate fathers, prayed for by friends, preached to by godly men; having had the way of light shown you from your infancy, and yet, shutting your eyes against it, to understand that yours is a presumptuous sin against which God's indignation justly burns, and for which He must call you into judgment.

It was to that very thing that Jesus referred when He pronounced the doom of Capernaum. He had walked in her streets. He had talked to her people. He had told her the way of life. He had prayed for her repentance. He had preached His heart out in her midst and she had remained impenitent, and so He said in departing, "And thou, Capernaum, which are exalted unto heaven, thou shalt be thrust down to hell." And you remember His words touching those other favoured cities, "Woe unto thee, Chorazin! Woe unto thee, Bethsaida! for if the mighty works that have been done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes, but I say unto you, it shall be more tolerable for Tyre and Sidon at the judgment day than for you." And I declare it as my profoundest conviction that the poor sin-besotted children, born out of wedlock, bred in the alleys, educated of ignorance, unconsciously cultured into crime, have a better chance with God, and ought to have, than the children of favour who know the right, the whole circumstance of whose life keenly impresses the right, and yet dare to do wrong, defying God. It is a fearful thing to sin against the Light.

*Such sins are essentially dangerous, also, because they act directly on the soul.*

The man who drinks is destroying his body. The man who smokes is destroying his body, more slowly perhaps, but none the less surely. The man given to lust is destroying his body, but the man who presumes to sin, despising the law of God, is deadening his soul. You cannot cross the law at one hundred points and

keep any conscience. When Pharaoh defied God, his heart hardened in consequence, and when the man of today does the same, he annihilates, in a measure, his moral sense, and it is a fearful thing to have a dull or dead conscience, a fearful thing to be indifferent to the Light, a fearful thing to give God no consideration in your conduct, a fearful thing to forget the interests of soul. The man who succeeds along these lines perfectly has sunk himself forever. So long as there is conscience, there is hope. So long as we sorrow over our sins, Jesus Christ stands ready to save us from them and the Word of God is likely to prove His power in lifting us up out of them.

I remember as a boy that a man was drowned near to my home in Kentucky. When they had failed to find the body with grapple hooks, they carried a cannon to the spot and fired it above the waters and the jar brought the body up. So, says some one, the thundering artillery of God's justice by those good gunners—memory and conscience—bring up to our eyes the hidden sins which we thought were buried forever, and it is infinitely better for us to see them, loathsome as they are, for we know that when we see them and confess them, our Lord is faithful to forgive them and to cleanse us from all unrighteousness.

In the next place, such sins are especially offensive because they defy God. We read in the fifteenth chapter of Numbers, the

(Continued on Page 5)

## Final Instructions

(Continued from Page 3)

is on fire, and I'm about to burn up!"

I imagine old Simon Peter said, "Lord, listen! I'm gonna bust if you don't let me do something! Let me start a revival! I understand the Bible now, and I'm happy. You've forgiven my backsliding now! And that was not all. You know Jesus had breathed on them and said, 'Receive ye the Holy Ghost' (John 20:22). Peter probably said, 'The Holy Spirit now lives within me.'"

"Yes," Jesus said, "you were saved by the Spirit, you were born of the Spirit. And you have the Holy Spirit as Comforter and as a guide to the truth. He dwells in you. But wait until you are endued with power from on high."

That is another ministry. We Christians have the indwelling of the Spirit. He helps us to pray. We do not know how to pray except as He teaches us. And He guides us in understanding the Word. The best Bible teacher is the Holy Spirit. And He is the One who changed us. He convicted us and then regenerated us when we trusted in Christ. But there is another ministry of the Spirit—a ministry that most Christians never have: the fullness of the Spirit, the anointing of power from God for soul winning. Jesus said, "Don't you go, Peter. Wait for that! That is the main thing. You cannot win souls unless you have power. Wait until you are endued with power from on high."

Somebody says, "I know the Bible." I expect you do, but a lot of you are doing very little with it. Somebody says, "The Holy Spirit dwells within me." Yes, I know; He dwells in every Christian; that is not enough. "But," you say, "Brother Rice, I love souls." You say, "Brother Rice, I quit going to the movies, I quit smoking cigarettes and quit painting my face. I am separated and sanctified and petrified." Yes, I know! But that does not make you a soul winner!

Don't misunderstand me. I am for separation, for holy living. But separation is not enough to make you a soul winner. I care not what you have; if you do not wait on God until the breath of Heaven comes upon you, you are not fit to win souls.

**3. Power as Needful for Us as for the Apostles**

What we need is supernatural power. "Not by might, nor by

power, but by my spirit, saith the Lord of hosts." We need the power of God to make us soul winners. Nothing else, except that, will make us soul winners. This is miracle business. Some people have said, "Well, Brother Rice, these days you cannot have the fullness of the Spirit. That was just for Pentecost and just for New Testament Christians." If that is so, then God has wronged me and Jesus Christ has discriminated against me. If that is true—if there is no more fullness of the Spirit, if there is no more Pentecostal power—then Jesus Christ wronged me and was partial and unfair when He told me to do what He told them to do and gave them power to do it but did not give me power to do it. That would be dishonest, wouldn't it? That would be unfair, wouldn't it? If Jesus Christ said, "Peter, you can go and preach; I'll put My power on you. You begin in Jerusalem and then go to Judaea and Samaria, and I'll breathe from Heaven on you to cut men to the heart and change old vile sinners. Go ahead; I'll be with you." Then if He told me to do the same thing and did not give me the same equipment, that would not be fair. It would be dishonest. But, thank God, if I have the same job, I can have the same power—the New Testament power, the power of Pentecost, the power of the Holy Spirit. That is what I must have; that is what I can have, thank God, if I go after it.

**3. All Other Equipment for Soul Winning Is Incidental**

Notice this startling fact. Jesus Christ ignored altogether all the other equipment for soul winning. He did not say, "Now, I'll tell you what you do. You are a sort of ignorant bunch, but I have trained you the best I could. Be sure to learn your Scripture. Then when you go get somebody converted, get him baptized and then put him through a Bible Institute. Put him through John Brown University, or put him through Bob Jones University, or Moody Bible Institute or some seminary." He did not say that. You will not misunderstand me—I am not against education. I was a college teacher. (I have been forgiven my past sins—you ought not to hold that against me! But I was a college teacher.) I am for education. And I have some degrees (not all deserved, maybe), but I will tell

(Continued on Page 5)

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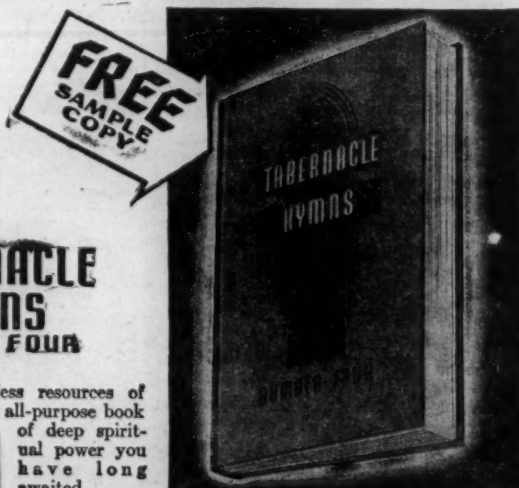
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## Presumptuous Sins

(Continued from Page 4)

thirtieth and thirty-first verses, these words, "The soul that doeth ought presumptuously, whether he be born in the land or a stranger, the same reproacheth the Lord, and the soul shall be cut off from among his people. Because he hath despised the word of the Lord, and hath broken his commandment, that soul shall utterly be cut off; his iniquity shall be upon him."

Foster tells of an Italian prince who, in the old despotic age, became celebrated for his forbearance, but he had a servant who took advantage of his kindly disposition. With every pardon the servant became more reckless and impudent and eventually presumed to do anything with impunity. One day he entered the presence of the prince with his hat on, and when rebuked he said, "I have a cold and it is not necessary to take it off." The much enduring master said, "I will take care that you never catch a cold again," and that day he was beheaded. One of the prince's friends expressed surprise at this severe sentence, saying, "You often pardoned him of more serious crimes." "Yes," said the prince, "but when the cup is full to the brim it will not do to add a single drop, unless you will run it over." And we do well remember that the overflowing cup of God's mercy is wrath and destruction to the impenitent.

My third question is this:

### How Shall We Escape Such Sins?

Let David lead us here. He has been guilty of them and he has escaped out of them and is a saint today at God's right hand. Shall he not show us the way?

First of all, be it understood that we must repent of them. David did! The fifty-first Psalm is the penitential Psalm in which he pours out his heart to God in a pitiful strain of repentance. It is a Psalm of Sorrow, the godly sorrow that worketh repentance. He cries out in the midst of it, "Against thee, thee only have I sinned and done this evil in thy sight, that thou mightest be justified when thou speakest and clear when thou judgest." No self-defense in that.

Charles Spurgeon says repentance is an old-fashioned word, not much used by modern revivalists. "Oh," said a minister to me, "it is only a change of mind." This was thought to be a profound observation. Only a change of mind with regard to everything. Instead of saying it is only a change of mind, it seems more truthful to me to say it is indeed a great and deep change, even a change of the mind itself. Whatever the Greek word may mean, repentance as an experience is no trifle. You will find few better definitions of it than the one given in the children's hymn:

Repentance is to leave  
The sins we loved before,  
And show that we in earnest  
grieve,  
By doing so no more.

That is your first step, but David has another suggestion in this text.

He says that God must help us. "Keep back thy servant also from presumptuous sins" was an appeal to the power of God. He dare not trust himself against their temptations. The man who does is doomed. The man who looks to God for help has an occasion of hope. He lays hold on the Almighty and He will lift him up.

Dr. Gordon said, "I go into my garden after a terrific storm and find that my grapevine is fallen, its leaves are all torn, its boughs bespattered with mud, and I begin to talk to my vine. 'Oh, vine, thou needest to be pruned and enriched. I pour ashes about thy roots and pour water above thee, to cause thee to revive, and then thou wilt lift thyself in the light and health,' and then I do my best at pruning and enriching, but each day as I walk in my garden I see the vine there. It stretches up its tendrils, indeed like sup-

plicating fingers to the sky, but because it can find nothing upon which to lay hold it still is prostrate on the ground. Suppose instead of talking any more to my vine, I build a trellis above it, then it can lift itself up to the sunlight."

Oh, that is Christ's method. He said, "I if I be lifted up, will draw all men unto me." Christ is the Divine Trellis for lifting men's affections to God. The heart that was striving in vain to love the Father and was only falling back to earth beaten and baffled after its effort finds it possible in Jesus Christ to rise right up and lay hold upon Him, and in Him is help.

But we must ask His assistance. No man has ever yet been saved without having sought salvation. Hard-shelled Baptists that I knew in my youth were such fatalists that they taught the doctrine of election without any reference to the disposition of the sinner; so many were elected and those were going to be saved. An old colored man, accustomed to the political methods of the South, said, "I believe in the doctrine of election, but I notes that no man ever gets elected to office down here unless he's a candidate." It is equally true with reference to salvation. "All that the Father giveth me shall come to me," says Christ, and, "Him that cometh unto me I will in no wise cast out." The coming belongs to you, the acceptance and salvation belong to Christ. He will fulfil His part. Will you perform yours?

Once or twice in my life I have had people request prayers in after-meetings and when I came to talk with them and ask them if they were saved, they said they thought not, and when I asked them if they had prayed to be forgiven, they said they had not prayed at all. How can men be saved when they do not pray? Desire that does not voice itself to God is feeble indeed, undeserving of answer. If you would be saved from sin presumptuous, as well as any other sort, you must ask it at God's hands. The publican said, "God be merciful to me a sinner," and went down to his house justified. You can do the same if you will. Peter said, "Lord, save, or I perish," and immediately Christ stretched forth His hand and lifted him up. No matter how deeply you have sunk in the sea of sin, the same cry on your part will bring the same response from Jesus Christ, and He will lift you

up and set your feet upon a rock.

It seems a strange thing that one needs to plead with men to accept the salvation that is in Jesus Christ when that salvation carries with it pardon from the guilt of sin and the freedom of a redeemed life. Men condemned to cells, or to the gallows, for crime put forth every possible effort to secure pardon.

You may remember how it was with Mr. Painter, condemned to die in Chicago, on the charge of having murdered his wife. His case was tried in every possible court in the hope of getting his sentence revoked, and when all effort there had failed, his friends secured a large petition and presented it to Illinois' pardoning governor, hoping that he would intervene, and either set him free or commute the sentence. When that failed, some prominent politicians from Chicago made a trip to Springfield in the same interest.

So it is with man's disposition to be pardoned by man from the sentence of crime, but God offers His pardon freely to sinners condemned to eternal death. How gladly we should accept it. With what praise for His forgiving love, with what joy should we hold aloft the pardon promised in this book, and say it is mine, and I am free from the sentence of sin.

Mr. Moody tells of a man on trial for his life. The witnesses came, testified to his guilt, the jury speedily brought in a verdict against him, and the judge passed the sentence of death. Through it all he was perfectly calm, perfectly undisturbed. The judge marvelled and wondered if the man was sane, but he understood what he meant when the man put his hand in his bosom, pulled out a document which proved to be a pardon from the king, presented it to the judge, and walked out of the dock unmolested.

Now the King offers to every one of you a pardon. If you accept it and hide it away under your bosom until the day of final judgment, there will be no danger of condemnation, for even if sentence were passed against you, you could present that and be free. Will you receive it? Your will in this matter determines your eternal destiny.

(From the book, *REVIVAL SERMONS* by Dr. W. B. Riley. Published by Fleming H. Revell Co. used by the kind permission of the publishers. This sermon, written many years ago by a dear saint, Dr. Riley, who last December went home to be with the Lord, is still full of blessing.)

## Dr. Bob Jones Says:

"It is easy to go the easy way, but the easy way is never the right way. My son as president and I as founder of Bob Jones University could go the way of least resistance if our consciences would let us. Here is the way we could do it: Instead of enrolling approximately 3,000 students in Bob Jones University and struggling along to help some of these young people financially so they can go to school, we could increase the cost of room, board, tuition, and fees and cut down our enrollment from almost 3,000 to about 1,000 students. We could get that many students who would be able to pay almost any price we would charge. You see, with the emphasis our institution gives to music, speech, and art, we could appeal to a great many young people from wealthy homes who have wealthy parents. Some of our finest students come from homes where they have money, but many of our most talented and consecrated students have to have some financial assistance every year in order to stay in school. If we did not have to help any of our students financially and could collect in full from all of the students we have, we could without even raising our present prices get rid of a great deal of strain and could easily take care of all of our operating overhead.

We are earnestly appealing to Christian people to help us solve the problem of helping worthy young people that need help and at the same time helping us solve the problem of taking care of our operating overhead. Remember, for fifteen years we have demonstrated that we can pay our operating overhead out of our income from room, board, tuition, and fees. So if we can collect in full from all the students we enroll, we can

carry on our operations, keep up the university property, and from time to time can put up a building.

You Christian friends can solve our problem. If you will give Bob Jones University a million-dollar Student Loan Endowment Fund, we will out of this fund year by year make loans to certain students who have to have help to stay in school, and we will make these loans in a way that it will not burden these students. This will mean that we will collect in full from every student we enroll. This will provide all the money we need for operating overhead and will thus solve a problem which is always the great problem of all educational institutions.

Remember, we know what we can do. For fifteen years we have paid our operating overhead out of our income. Many educational people do not understand this. But the Lord has helped us do it. Now we are appealing to the Christian people to help us raise this Student Loan Endowment Fund so when the depression comes (and it will come), we will be able to carry on the work of this institution without financial embarrassment or serious financial difficulty.

Please ask God to lead you in what He would have you to do. You have probably never had such an opportunity to invest money for God and get such dividends for time and for eternity. We sincerely believe the Lord wants you Christian people to help us raise this money. We are asking God to move upon the hearts of Christian people everywhere so that they will respond to this appeal. Please let us hear from you promptly. Thank you and God bless you."

BOB JONES

Bob Jones University  
Greenville, S. C.

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SWORD OF THE LORD PUBLISHERS

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## Whose Side Are You On?

(Continued from Page 1)

saying, Let him be crucified.

When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person: see ye to it.

Then answered all the people, and said, His blood be on us, and on our children.

Matt. 27:15-25.

This is one of the most gripping and dramatic stories in the Bible — this story of Pilate, proud, powerful and haughty, and how he met the greatest challenge of his life.

This story of a man who had to make a choice. This man who could have gone down in history as one of the greatest heroes of all time but who acted so selfishly and cowardly that we think of him as one of the most contemptible of men.

He asked, "What shall I do then with Jesus?" — and allowed wicked men to furnish the answer, "Crucify him."

### I. The Issue

Pilate stated the question correctly when he asked, "What shall I do then with Jesus?" He realized he had to make a decision concerning Jesus Christ. He had to make a choice. He had to be for Christ or against Him. Jesus was the issue.

And Jesus is the issue with you, too. What have you done with Jesus? What are you doing with Jesus right this minute? He is just as much an issue in your life as He was in Pilate's. You, too, have either chosen to be for Jesus or against Him. You have either deliberately chosen to turn to Him and trust Him, or you have deliberately chosen to reject Him and turn from Him. Remember, Jesus Christ is the issue in your life. What will you do with Him?

#### 1. Not Another Person

I am not asking you what you will do with Bill Rice. You may admire me or despise me. You may like me or hate me. You may believe I am your friend and you may appreciate the fact that I have dedicated my life to Christ, or you may believe I am a sham and regret that I am even in the gospel ministry. But that isn't the point — I can neither save nor damn you. But Jesus can. What are you going to do about Him?

Notice that I am not asking what you will do with your husband or your wife, your pastor or your Sunday School teacher, your friends or your enemies. I am not asking you what you will do with the hypocrites — God will take care of them in His own good time.

#### 2. Not a Church

Nor am I asking you what you will do with the Baptist Church, Methodist Church, Christian Church, Presbyterian Church, Lutheran Church or any other church that may be in your neighborhood. A local church is not the issue, whether Protestant or Catholic, Jewish or Gentile. What will you do with Jesus? That is the question.

#### A Tent Meeting

I shall never forget my first tent campaign. In fact, it was the first meeting I ever held where I had all the responsibility, did all the preaching, all the singing, most of the praying, etc. I had gone to Decatur, Texas, for a two week's visit and a local pastor, Rev. Ray House, suggested that I take his tent and conduct a revival while I was there. I borrowed a truck, asked some men to help me and pitched the tent in a small grove of trees near a crossroads between Decatur and Alvord.

I walked around the community from house to house, inviting the folks to come for the meeting. When they asked me who was going to do the preaching, I told them, "A young fellow named Bill Rice." When they said they had never heard of him, I told them I had only heard him preach a few times myself!

But the people did come and I preached as best I could. As I remember it, I would take a text, preach a little, cry a little and give the invitation.

One night I preached on "The Prodigal Son" and during the invitation the girl playing the little country organ began missing the notes and the organ sounded even worse than usual. I looked at her and she was crying as though her heart would break — she couldn't even see the organ, much less the keys! Then she came forward.

"Oh Brother Rice," she said, "I never have been saved but I know I ought to be a Christian and I'm going to take Jesus tonight."

"That's my dotter! That's my dotter!" someone yelled from the back of the tent. Started, I looked up to see a large woman hurrying down the aisle. "Dotter, are you gettin' saved tonight?" she asked. "If you are, then I am, too!"

Others began coming and we had a glorious service that night with fourteen, I believe, saved.

After the service I went outside the tent to look for the father of the organist, an unsaved man. I found him getting ready to start his Ford. He was a tall, rawboned man with a handle-bar mustache that was stained with tobacco juice. A large cud of tobacco was in his mouth. I told him his wife and daughter had been saved and he ought to receive Christ, too.

"Won't you take Jesus as your Saviour, too?" I asked.

"No, I won't."

"Why?"

He looked at me a long moment. "Do you really want to know why I ain't goin' to be saved tonight?"

"Yes, I really would like to know why you will not be saved tonight."

He shifted the wad of tobacco to the other side of his face and drawled, "In the fust place, I don't like you. You are just a Smart-Alec! In the second place, I ain't a Baptist and I ain't never goin' to get religion unless it's a Methodist doin' the preachin'. And in the third place, I don't like tent meetin's. It cost us a heap of money to git our church built and I don't think it's right to get saved anywhere else after spending all that money!"

Now I can see some humor in that but I can also see something strange and tragic — he never did come face-to-face with the real issue. He made a decision about me, about Baptists and about tent meetings but he evaded (he thought) answering Pilate's question, "What shall I do then with Jesus?"

### II. The Decision Cannot Be Avoided.

Actually, no one can possibly avoid making a decision about Jesus Christ. Pilate tried it and it didn't work. He sent Jesus to Herod but Herod had the soldiers bring Jesus back to Pilate (Luke 23:11). Then Pilate suggested that they give Jesus a good beating and release Him, but the people refused (Luke 23:16, 18).

It was then that Pilate offered to release either Jesus or Barabbas who was a murderer and seditionist. Evidently Pilate felt that no one would dare ask that so fiendish and dangerous a criminal as Barabbas be released. But to his surprise and chagrin the people preferred the release of Barabbas to Jesus.

Pilate found he could not escape making a decision about Jesus. He must either take sides with Him or against Him. And Pilate — poor cowardly, selfish, greedy, lustful Pilate — turned Jesus over to the multitude to be crucified.

But Pilate did not actually make his decision that day — he had already made it. He was already a wicked sinner against God. He was simply voicing a decision he had already been living.

#### Everyone for or Against Christ

Many times I have asked someone to accept Christ only to have them say, "I have not decided just what to do as yet," or, "I am not ready yet." But the truth is that you have already done some-

thing with Christ. You have either received Him or you have refused to receive Him.

You have trusted Him to save you or you have rejected Him as your Saviour.

You love Him or you hate Him. Jesus Himself said, "He that is not with me is against me" (Matt. 12:30). You are either for Him or against Him.

Again in John 3:18 we read:

"He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God."

Plainly you are either saved or lost right now! You have already made a decision either for or against Jesus in your heart.

#### The Donkey on the Fence

When I was a boy a man came to our town with a Dog and Pony Show. He had a small round tent, two spotted shetland ponies and several dogs. The small ponies trotted around the ring, jumped over the ringmaster's whip, shook hands and did several other tricks. The dogs rode on the backs of the ponies and did several tricks, too.

But it was the ringmaster who made my eyes shine with awe and admiration! He was a handsome gent with a tall hat, a long-tailed coat that was split down the middle behind, white riding pants and shiny boots! He strutted around the ring yelling, cracking his whip and looking heroic! Now and then he took time to twist one side of his mustache! Man alive, but he was a handsome and important-looking gentleman! I envied and admired him with all my heart and decided then and there I was going to run a Dog and Pony Show when I got big.

I didn't have any spotted ponies to train but I did have a small black donkey named Buck. I had bought him for four bits and had never been too proud of my trade but it soon became clear I had made a wise buy. Old Buck responded readily to my teaching flavored with biscuits, cornbread, apples, candy and anything else I could rake up for him to eat! He learned to shake hands with his front feet, shake hands with his hind feet, drink pop out of a bottle, sit down (slowly) upon request and several other tricks. I could even get him to lie down but it was too hard to get him up again!

#### Blonde Spots on a Black Donkey

He wasn't spotted — at first. But I soon remedied that. There was a girl in town with hair that had changed from black to a sick-yellow in color and someone told me how the change had been accomplished. Any resemblance between this gal and a real blonde was purely peroxidental! So I went to the Eagle Drugstore, got several bottles of peroxide and applied it vigorously to various parts of Buck's anatomy! And it worked! Soon Buck was covered with sick-yellow spots and I was delighted. Everyone else seemed to enjoy it, too, except the girl who had been my inspiration — she left town!

#### Teaching Buck to Jump

I needed to teach Buck just one more trick — to jump. This he seemed very reluctant to do since it required energy. Instead of jumping over the sticks we held, he pushed them away. It was Coolie Brown who hit upon the idea of borrowing the neighbor's front yard fence. We could knock a few pickets off and teach Buck to jump over the top two-by-four which was just about the right height. Then we could nail the pickets back on before the neighbor came home and no harm would be done.

Well, we knocked the pickets off and I got on one side and pulled on Buck while Coolie persuaded him from the rear and he jumped the fence easily! I was elated. I handed Coolie the reins and I did the persuading and Buck jumped back over. I shouted for joy! The donkey was now jumping back and forth willingly as my hopes soared. I could already see myself going all over the country with Buck and a tent and a split-tailed coat and shiny boots! On Both Sides of the Same Fence Finally Coolie had to go home and I decided it was high time I got Buck out of the neighbor's

yard and the pickets nailed back on the fence. But Buck didn't want to jump out of the yard — he was tired jumping. I yelled at him. He ignored me. I shook the bridle reins and commanded him to jump. He quietly refused. Impatiently I popped him with the end of a rein and that woke him up. He looked at the fence, took careful aim, reared up to make the jump and then . . . decided it wasn't worth the effort and came back down . . . halfway across the fence! His head and front feet on one side and his hindquarters and back feet on the other!

It seems rather humorous to me now but it seemed mighty serious to both Buck and me then. He was so short that when his front feet were on the ground his hind feet were about four inches above the ground! Both of us were excited. I pushed and pulled and he squirmed and twisted and grunted! When I pulled his front end came down and his hind end went up. And when I pushed his back feet went down and his front ones went up. He was balanced across the railing like a seesaw! He was too heavy for me to lift and he couldn't get enough foothold to get himself off! And time was running out on us because the neighbors would be getting back any minute. I didn't want them to come home to find the pickets knocked off and a black donkey draped over the front yard fence!

I did about the only thing I could think of doing. I had to get him down — both of us had enough sense to know he couldn't stay on both sides of the same fence! So I went home and got my Dad's saw and sawed the fence out from under him!

(Of course I couldn't put the pickets back on since there was nothing to nail them on to. When Dad found out about it he took me out to the barn for a "business" meeting! He made the "motions" and I "carried them out!")

But Buck and I both learned something from that experience — you can't be on both sides of the same fence. And many, many times when someone has told me he doesn't intend to go to Hell and yet isn't quite ready to be saved, I have said to myself, "A fifty cent donkey has more sense than you do!"

Why in the name of common sense don't we accept this simple truth — we are either saved or lost? It may be that you intend to be saved sometime but until you are, you are lost. Jesus said, "He that is not for me is against me." This is a matter of deliberate choice. No one is saved accidentally — if you are saved it is because you have deliberately chosen to accept Christ as your Saviour. And no one is lost accidentally, either — if you are lost it is because you have deliberately chosen to reject Christ as your Saviour.

#### Which Hand Will You Take?

One night in Dallas, Texas, a woman came to me at the close of a revival service and told me she had been stirred by the sermon (my brother John was preaching; I was leading the singing), and wanted to be saved before she went home that night. I took my Bible and showed her that all of us were born in sin and sinners by choice and that our only hope was in Christ. I explained that Christ had died for us and that everyone who would believe in Him would be saved. In her heart she accepted Christ as her Saviour and went home happy.

The next night she was back and her nineteen-year-old daughter was with her. She was a lovely girl who worked as a clothes model in the swank Neiman Marcus Department Store in Dallas. Her mother told me how happy she was and she wanted me to tell the girl how to be saved, too. So I took my Bible and carefully explained the plan of salvation to the girl. She seemed to listen earnestly and to agree with everything I said. But when I asked her to receive Christ, to my surprise she refused. She was not ready to make a decision yet, she said.

I went over the matter with her again. I explained. I urged and persuaded but to no avail. She would think it over but she

just wasn't ready yet. She would be saved sometime, all right, but not tonight.

Finally her mother said it was late and they simply must be getting home. She thanked me for trying to help her daughter and shook hands with me as she told me good night. I then turned to the girl and said, "Helen, will you shake hands with me, too?"

"Why of course, Bill," she said. "I'm not mad at you. I really appreciate your talking with me." And she held out her hand.

"Wait," I said, "let's make this handshake really mean something. Just so the decision you are making will be clear to all of us, I'll tell you what we will do; we will let my right hand stand for Jesus Christ and Heaven, and my left hand will stand for the Devil and Hell. If you take Jesus tonight, He will forgive your sins and take you to Heaven. If you choose the Devil, he will lead you into more sins and take you to Hell. You will show whose side you are on by the hand that you shake."

She laughed and said, "Why that's silly. I'm not going to shake either hand."

"Perhaps you won't be honest enough to shake either of my hands," I said, "but in your heart you are making a decision, and when you leave here, you will either be for Christ and against the Devil, or for the Devil and against Christ! Why don't you be honest and tell us whose side you are on?"

Then she became angry. Her face became white, her eyes flashed fire and her voice seethed with fury as she bawled me out good and proper! She had heard of evangelists who used high-pressure methods. I was a disgrace to the ministry and she would never come to another service where I had any part in the program!

"But Helen," her mother said, "Bill isn't trying to make you do anything. He is simply pointing out to you the fact that each of us is either saved or lost — we are either for or against Jesus. He is simply asking you whose side you are on, and I think it only fair that you tell him before we go home."

Then the girl began to cry. She felt so sorry for herself! Here was a big man asking an embarrassing question and her own mother was insisting that she answer! She cried harder than ever.

Usually it "gets" me to see anyone cry but that's one time I was just as stubborn as she was, and (Continued on Page 7)

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## With the Evangelists

Reports From America's Outstanding Soul Winners

By The Editor

### Rev. Joe B. Rice Reports Successful Revival.

Rev. Joe B. Rice, pastor Cashion Place Baptist Church of Oklahoma City and brother to the editor, reports a fine revival meeting in Hooks, Texas.

Brother Joe writes, "Thirty-eight came forward during the meetings. Only four or five of these were children. Thirty-four joined the church. I believe there were twenty-eight who came to trust Christ. . . . Bill Blankenship, who was a member of my church at Sherman, is pastor."

### Evangelist Bill Rice in Great Tent Campaign.

Bill Rice, assisted by Emil Aanderud, has just closed a three-week revival campaign in Shamokin, Pennsylvania. The meetings were conducted in a huge tent and sponsored by Youth For Christ and seven local churches. The attendance was good, sometimes overflowing the large tent, and there were many conversions, many victories and many answers to prayer. One woman fasted and prayed five days for her sixteen-year-old girl and fourteen-year-old boy and saw them saved the last service.

Evangelist Rice does not know how many conversions there were but there were 134 the last week alone.

### Rev. John W. Young Enters Evangelistic Work.

Rev. John W. Young, fourteen years associate pastor of the Main Street Baptist Church, Binghamton, New York, then pastor, has recently entered the work of evangelism. Here are his dates for the fall:

September 19 - October 3 - Brinsford Baptist Church, Brinsford, Pennsylvania.

October 10 - October 24 - Baptist Church, Owego, New York.

October 31 - November 14 - Baptist Church, Bells Landing, Pennsylvania.

November 21 - December 5 - First Baptist Church, Deposit, New York.

Evangelist Young's daughter,

Betty Jean, is pianist and soloist with her father.

Brother Young is a thorough Bible student, sound in doctrine, a strong platform man and we pray for him the very best success as an evangelist. He led the singing for the editor's union revival campaign in Binghamton in 1936 and the fellowship was sweet.

### Evangelist G. Covell Keenum Reports on Recent Evangelistic Campaigns.

Our good friend, Evangelist G. Covell Keenum, sends us happy word of the blessing of God in his recent campaigns. Brother Keenum writes:

"The dear Lord has blessed us with some good meetings since I last wrote you. We had twenty saved with Brother Pruitt and the BenAvon Baptist Church in Spartanburg, S. C. We also had about the same number with Brother Bissett in Baltimore, but the number of conversions does not tell the story of that meeting. In one-week meeting with the Neil Baptist Church we had thirty-five saved. With the Pleasant Grove Baptist Church in one week we had twenty-five saved. I am now in a tent meeting in Ripley, Alabama, with three churches cooperating, and we are having fine crowds. Thus far we have only given an invitation to the saved and had a very fine response."

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## Whose Side Are You On?

(Continued from Page 6)

when she finally stopped crying I was still standing there with both hands out asking, "Which hand will you take?"

"God does love me, doesn't He?"

"Yes, He does."

"And Jesus did die for me, didn't He?"

"Yes, He did."

"And since I have never received Christ I am lost and any lost person has chosen the Devil rather than Christ, hasn't he?"

"Yes," that's what Jesus said - you are either for Him or against Him."

She burst into tears again as she said, "Honestly, I didn't realize what I was doing! I never had stopped to think that I was actually against Jesus when I refused to receive Him. I never did really intend to be for the Devil! And I won't ever be on his side again for I will take Jesus—I will, I will!"

And she took my right hand.

### III. The Result

Good neighbor, I am convinced that many people never stop to think what they are doing when they reject Christ. Many a person has refused to accept the Saviour without realizing they are taking sides with Satan. Satan who will blast your dreams, ruin your life and damn your soul.

It is important whose side you are on. It is important what you are doing with Jesus. To receive Him means the best in this life and Heaven in the future. To reject Him means you cannot possibly get the most out of this

life and Hell's fire is in the future.

Let me urge you with all the sincerity of my heart to turn to the Lord Jesus today and trust Him to save you and forgive you for your sins.

And won't you please write me to let me know? I have spent hours writing this simple message and—at my own expense—have made a trip of three hundred fifty-six miles in order to have it in this copy of the paper. My revival burdens are heavy and yet I will feel more than repaid if you will only write to let me know I have helped win you to Christ. Will you please write to let me know you have received Jesus as your own Saviour? Or simply sign the following decision slip and mail it to me?

Evangelist Bill Rice  
c/o THE SWORD OF THE LORD  
214 West Wesley St.

Wheaton, Illinois

Dear Mr. Rice:  
I have read your sermon, "Whose Side Are You On?" and have been so sorry I have been on Satan's side because I have refused to accept Jesus. But I here and now turn to Jesus in my heart and trust Him to save me and forgive me for my sins.

I gladly send this in to let you know and that you may pray for me as I begin my Christian life.

Sincerely yours,

Signed .....

Address .....



### Rev. Carey Daniel Becomes Evangelist

By the Editor

The Lord Jesus lays this burden on our hearts: "The harvest truly is great, but the labourers are few; pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest" (Luke 10:2). So good Christians everywhere who obey the Lord Jesus are continually praying for God to thrust out soul winners into the white harvest field. How glad I am, then, when God calls some gifted and Scripturally-sound, Spirit-filled young man into the field as an evangelist.

Rev. Carey Daniel has resigned the pastorate of the First Baptist Church of Edgewood, Texas, to enter full-time evangelistic work. He is the son of two southern Baptist missionaries to China, where he spent seven years. There he attended the China Inland Mission Schools, founded by the great pioneer missionary, Hudson Taylor. After returning to the states he attended Baylor University at Waco, Texas, three years. He is the author of the book, "The Bible's Seeming Contradictions—101 Paradoxes Harmonized," published by Zondervan Brothers. He organized the Central Baptist Church of El Paso, Texas, of which he was pastor for eight years.

Brother Daniel is highly commended by Dr. W. W. Melton, pastor of the large Columbus Avenue Baptist Church, Waco, Texas, formerly Executive Secretary, Baptist General Convention of Texas, and a dear friend of the editor's. Dr. B. O. Herring, president of the Golden Gate Baptist Theological Seminary, San Francisco, and a number of pastors who know of his evangelistic work, and the officers of the church he leaves, commend Brother Daniel most heartily.

I have known something of Brother Daniel's work for several years. I know that he is thoroughly sound and very plain spoken on the great fundamentals of the faith: the verbal inspiration of the

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## The Editor's Notes

(Continued from Page 1)

more than one thousand godly pastors whose names we have; and fifteen hundred Christian leaders and teachers. For large groups we will still offer subscriptions at a special rate, but for all others the regular subscription rates again apply—\$2.00 a year, three years for \$5.00 (\$2.50 per year in Canada and foreign countries.)

AT NORTHWESTERN BIBLE CONFERENCE at Medicine Lake, Minnesota, sponsored by the Northwestern Schools, the editor ministered the week of August 22-29. We had wonderful fellowship with leaders of the great schools which Dr. W. B. Riley, our great and lamented friend, founded; and with Billy Graham, the fervent and devoted new president. I promised to go back and help them again, and count it a great privilege. Pray for this great school with a new million-dollar building, a permit to build a brand new radio station, with a prospect of eleven hundred students this year, and with very heavy financial needs.

AT CHICAGO GOSPEL TABERNACLE November 21 - 28, Thanksgiving week, we expect the greatest conference on evangelism ever sponsored by THE SWORD OF THE LORD. Dr. Bob Jones, Sr., Dr. Joe Henry Hankins, Dr. Billy Graham, Dr. Bob Jones, Jr., Evangelist Bill Rice, the colored singer, Elbert Tindley, the famous cornetist,

Bible, the deity of Christ, the absolute necessity for the new birth, the atoning blood of Christ, an actual Hell for Christ-rejecting sinners. I know that he believes in separated and godly living on the part of Christians, and the glorious hope of the return of Christ. His sermons are calculated to revive the saints, to bring a concern for souls, to lead to separated and holy living on the part of Christians and bring sinners to repentance and faith in Christ. He is an evangelist preaching in the well-established traditions of the best of Southern Baptists, influenced and moulded much by such men as Dr. L. R. Scarborough, Dr. George W. Truett, Professor J. B. Tidwell, and others. From this background come most of the greatly-used evangelists in America today, including Dr. Hyman Appelmann, Dr. Joe Henry Hankins, etc.

We heartily recommend this young evangelist. Pastors desiring his services may write him at 3616½ Colonial, Dallas, Texas.

Emil Aanderud, and others have agreed to help me. Tremendous plans! Meet us in Chicago Thanksgiving week.

SEPTEMBER 14-26 I WILL BE IN REVIVAL CAMPAIGN with the First Baptist Church of Roanoke Rapids, North Carolina. Rev. Gordon L. Price, pastor. Vincent Cervera of New Orleans will lead the singing. Pray for us.

MAY I SPEAK in your church by way of sound motion pictures? I preached two sermons before the motion picture camera. Both have been nicely illustrated. I will be glad to send soul-winning evangelists to your church who will show me in one twenty-five minute illustrated talking picture on soul winning and one twenty-minute illustrated talking film, "The Dying Thief," addressed to sinners. The evangelist will show the films, give an invitation to accept Christ and take subscriptions for THE SWORD OF THE LORD. Your part? Just help get several engagements in the same vicinity and take a freewill offering for the evangelist when he comes. Write me if you want these films, suggest a date, suggest other churches in the same county or area that might use this one-night service to bless Christians and win souls. Address Evangelist John R. Rice, 214 West Wesley Street, Wheaton, Illinois.



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## Life in Germany Today for Jewish Christian Housewives

Husband in the hospital, daughter undernourished, son wounded three times, small earnings, and a dark future. The case is typical.

Scan this revealing picture of life for Mrs. A. E. and family as one of the many Hebrew Christians to whom we regularly send food parcels, she writes:

"I wept for joy and gratitude when I unpacked the can of fat in the big box you sent us. Next came the cheese, meat, sugar, coca, syrup, chocolate and the wonderful coffee. Now we can drink a cup of coffee on holy days.

"My husband is in the hospital and I am glad to have the rice for him. Our daughter is 12 years old but is very weak because of undernourishment. Our son was wounded three times in Russia and returned like a skeleton. Earnings are small and a dark future lies ahead of us. Yet we trust our dear Lord who has allowed this to come upon us. We were compelled two years ago to leave our homeland and we had to leave everything behind. Now we cannot buy any furniture or kitchen utensils except on the black market where the prices are for us prohibitive. Please be not provoked and consider me shameless when I beg you to send us again some food and clothing. Our terrible need drives me to ask you."

Similar heart rending appeals come to us from all parts of Europe. How blessed it is to feed the starving, clothe the naked and console the despairing in the name of Christ. We earnestly plead for your share in this Christlike ministry on behalf of suffering Israel.

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## Final Instructions

(Continued from Page 4)

you this, my friends: education is like a snap of the finger—it is an incidental. It is like a feather in the road beside this one main matter of the power of Jesus Christ and the Holy Spirit. God says, "Education? Yes, I can use educated people; but now and then I am going to use men like D. L. Moody and Billy Sunday who did not have much education, to make a joke of the rest of you nice, stiff preachers with your degrees. Really, I think sometimes maybe it is a handicap to some of us that we have an education. We think we are so smart. God says, 'All right, I'll by-pass you and use somebody who is not thinking so much about education and who has My power on him.'"

Don't you think it rather remarkable that in this instruction for getting the gospel to every creature not a word is said about training, not a word is said about getting a good musical program? Do not misunderstand me; I am for musical programs. But without special endowment of power from God they are not worth a snap of the finger.

Jesus did not say, "Now, boys, be sure to learn to advertise well when you go into a town." He did not say to learn to meet the right people and pull the right wires and get the right publicity. Isn't it rather remarkable that Jesus Christ just omitted all reference to those matters? He did not say to learn a good platform manner. He did not say to learn to speak homiletically. He did not say to learn to outline your sermons. He ignored every condition we think essential to a good ministry. Jesus Christ did not even mention conditions except this one thing: you must wait until you have the power. He said, "You must have an anointing from Me. You must be endowed with power from on high!" O God, forgive us! We put everything first but the main thing.

I was talking the other day to a learned man, a man who is the head of a seminary, a man whom I respect. I said, "Dr. L. R. Scarborough down at Fort Worth at Southwestern Seminary used to turn out evangelists. R. A. Torrey used to really train and teach evangelists. What would you think of some of these seminaries and colleges getting together and setting out to have a summer school of evangelism for credit and raise some evangelists for God?"

He said, "I think that would be a good thing. I think it is needed. Now, the first thing, of course, and most important is that we would have to have people of good academic standing to teach in that school." That is NOT the first thing! If you are going to train evangelists you must have somebody who wins souls, somebody with the power of God on him. We put the thing all out of kilter by putting everything else first.

Is there anybody here who wants to win souls? If you have the Word of God—that is, of course, if the Word of God has you: if you love it and believe it—and if you have the power of God on the Word of God, you do not need anything else. If you stutter—go ahead and stutter. If you are cross-eyed, that will not especially matter. If you hsp when you preach that will not especially matter either.

If I stuttered I would try to correct it for Jesus. Jesus is worth the best I can give Him. I would give the Lord Jesus every last ounce, every last feather-weight of influence and talent and training. I would give it all to Him. But I want you to know now that all of it together will not amount to the weight of one finger beside the power of the Spirit of God!

The program is soul winning. And the power is an anointing of the Spirit of God upon Christians. Are you filled with the Spirit of God? Do you have a holy, heavenly, miraculous power upon you to cut people to the heart as you talk and weep and sing? If not, then you had better wait for that. You are not fit to win souls

without a certain heavenly, supernatural anointing, the fullness of the Spirit of God. That is the prime essential, the one absolute necessity in soul winning.

### III. Christ's Inexorable Price-Prevailing Prayer.

Jesus said to tarry in Jerusalem. Where is that? Wherever you are. Perhaps we ought to meet for special prayer here at the conference, and then when you get home. Somebody says, "Brother Rice, I would like to come out and have an hour of prayer." I would, too. I think we ought to have some special times—an hour of prayer, or two hours, or half a night; maybe an all-night prayer meeting. We have had some wonderful times such as that. But do not fool yourself. The apostles spent more than a night in prayer to get the power. D. L. Moody waited two years. He pleaded and cried and prayed before yonder in Wall Street in New York the Holy Ghost came upon him.

I think, preacher brethren, that we will have had a wonderful success in this conference if everybody here goes home wanting to be filled with the Spirit, goes home determined to wait on God. I do not expect everything to be done here, but I will be happy if you get on the track and say, "By God's grace I'll go home and cry to God day and night—while I work, while I pray, while

I eat, and while I sleep—for the one main thing of importance in my life: I will beg God to fill me, to endue me, to empower me with the Holy Ghost." If we get that hunger so people will really tarry and wait on God for that power, then we will have had the victory and great revivals will spread from this conference like prairie fires.

Somebody says, "Well now, Brother Rice, why not just believe you have it and go on?" Believing you have it is not enough; you do not have it. As long as you say, "Brother Rice, I think it will be all right now," and go on with no revivals, no souls won, no power, you are just fooling yourself.

"But," you say, "Brother Rice, I felt as light as a feather. I felt electricity coming in at my head and going out at my toes." Never mind how you felt; did you win souls? "How did those people at Pentecost know they were filled with the Spirit?" someone asks. I think when they had three thousand saved, Peter said, "Boys, this is it!" They talked to the people in the languages in which they were born, but never mind about that. The thing is they got the job done. They got the three thousand saved.

We can hardly keep people in our Wheaton office because they get on fire and want to be evangelists or go to school for training, or something else. Recently three young men went to a neglected Wisconsin community and over the week end won twenty-one to Christ. Not down here in

the Bible Belt, but up in Wisconsin. Anywhere in the world we can win souls if we have the power of God. That is what it takes, and we are going to have to wait on God until He in His mercy anoints us.

Somebody says, "Brother Rice, why not just go and surrender and obey God." Yes, go ahead and win all the souls you can now. Do not stop! But that crowd who waited at Pentecost were already surrendered. I think they were ready to die for Jesus. I think they were already over their backsiding. The Scripture tells us, "Then were the disciples glad, when they saw the Lord" (John 20:20). They will never have any more ecstasy and joy than they had when the resurrected Saviour said, "Come on; put your finger here and see. I am the Saviour; I am not a ghost. Do you have anything here to eat? I will eat before you and you can put your hands on Me and see." And they were glad. At Pentecost they were not just looking for gladness. They waited for an anointing from Heaven, for supernatural power to win souls. And they got it.

I wonder, are you going to wait on God for that power? Isn't that what we are here for? Do we not want to learn to be hungry and thirsty? The Lord has said, "I will pour water upon him that is thirsty" (Isa. 44:3). Oh, that we will begin to wait on God and adjust our lives to the one program, the program of soul winning; and one equipment, the equipment of power; and one

price, the price of waiting until we get the power!

Do you want to be a soul winner? Here is the plan of God. O God, breathe on us today!

Are you ready to say, "I am going to set out to have a reorientation in my life, a readjustment in my viewpoint until God makes me fit to win souls, until I want to win souls, until I am empowered from Heaven to win souls?"

PRAYER: Our Heavenly Father, we have met here from many states. We are here from Virginia on the one side and on out from the state of Washington, and California on the other side. They are here from Texas and Florida on the south and on up into Pennsylvania, New York, Minnesota, Illinois, etc. O God, anoint us and fill us with the Holy Spirit. Prepare us to win souls. I pray revival fires may here be lighted that we will carry back to communities far and near; that You will put your hand on pastors and set them on fire; that You will call out young men to make them preachers; that some who are in Christian service but who ought to be evangelists will be willing to pay the price for evangelism; that soul winning, whether on the foreign mission field, whether in a daily vacation Bible school, whether in the pulpit of a church, whether in great tent revivals—wherever men go from this place—O God, let soul winning be the main thing. Anoint these people—all of us—I pray in Jesus' name. Amen.

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